

GOBIND MARG

THE MONTHLY BULLETIN OF GURDWARA SRI GURU SINGH SABHA – HOUNSLOW

JUNE 2021 – VOL XXVIII ISSUE 6



Banda Singh Bahadur became a disciple of Guru Gobind Singh in 1708. In the short period of eight years to 1716, he conquered large tracts of Mughal territory. He sacked Sirhind and killed Wazir Khan, shaking the foundations of the centuries old mighty Mughal empire and paved the way for the establishment of the Sikh Missals and later the rule of Maharaja Ranjit Singh in 1799. The end of Banda and hundreds of his men saw the most cruel tortures and executions by the Mughals over a period of six months.



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



One Universal Creator God, Realised By the Grace of The True Guru

**Monday - Saturday
(Excluding Tuesdays)**

AM

4.00	Parkash
5.00	Nitnem
6.00	Simran
6.30	Asa-Di-Vaar
7.45	Ardass
10.00	Kirtan
10.45	Katha
11.30	Ardass

PM

6.00	Rehraas
6.30	Kirtan
7.00	Katha
7.30	Ardass
8.00	Sukhasan

Sundays Only

4.00	Parkash
5.00	Nitnem
6.00	Simran
6.30	Asa-Di-Vaar
7.45	Ardass
8.00	Akhand Paath or Sehaj Paath Bhog or Sukhmani Sahib
9.00	Kirtan
9.45	Ardass
10.00	Youth Kirtan
11.00	Kirtan

Tuesdays Only

4.00	Parkash
5.00	Nitnem
6.00	Simran
6.30	Asa-Di-Vaar
7.45	Ardass
10.00	Kirtan
10.30	Katha
11.00	Sukhmani Paath

PM

12.00	Katha
1.00	Kirtan
2.00	Ardass
6.00	Rehraas
6.30	Kirtan
7.00	Katha
7.30	Ardass
8.00	Sukhasan

PM

12.15	Ladies Kirtan
2.00	Ardass
6.00	Rehraas
6.30	Kirtan
7.00	Katha
7.30	Ardass
8.00	Sukhasan

Please Note

During the restricted services of the Gurdwara (in compliance with the government guidelines) these services are suspended.

The current Gurdwara programme appears on page 5.



ੴ ਸਤਿਗੁਰ ਪਰਸਾਦਿ ॥



GURDWARA SRI GURU SINGH SABHA

Alice Way, Hanworth Road, Hounslow, Middlesex, TW3 3UD

Enquiries: **020 8577 2793** Email: khalsa@sgss.org Website: www.sgss.org

Registered No. 75990 as a place of worship under the Worship Registration Act 1855

Registered Charity No. 83314

Inland Revenue Ref. CC 15570

June 2021

Important Days	Event	Nanakshahi Calendar Days	
		June ਜੇਠ / ਹਾੜ	July ਹਾੜ / ਸਾਵਣ
Sangrand (ਸੰਗਰਾਂਦ)	New Month Starts	15	16
Massia (ਮੱਸਿਆ)	No Moon (Dark Night)	10	9/10
Puranmashi (ਪੂਰਨਮਾਸ਼ੀ)	Full Moon	24	24
Gurpurb, Jyoti Jot, Shahidi & Guruship			
Guru Hargobind Sahib ji	Guruship	11	
Guru Arjan Dev ji	Shahidi	16	
Guru Hargobind Sahib ji	Gurpurb		5
Guru Harkrishen ji	Gurpurb		23
Historical Dates & Events			
Bhai Mani Singh ji	Shahidi		9
S: Udham Singh ji	Shahidi		31
Amritsar Darbar Sahib ('84)	Ghalugara	6	
Sant Jarnail Singh ji Bhindranwalé	Shahidi	6	
Baba Banda Singh Bahadur	Shahidi	25	
Maharajah Ranjit Singh	Barsi (Anniversary)	29	

Dear Sangat Jee – WaheGuru Ji Ka Khalsa; WaheGuru Ji Ki Fateh

As of mid-May, we restarted our langar sewa, following the Government's 'Rule of 6' being lifted and the opening of indoor gatherings. Sadly, the restrictions had to be reintroduced. The services will be limited to Matha-ték only and Langar will cease due to the Indian Covid variant, worst hit in the area. The sanctions planned to be lifted on 21 June are subject to progress in the control of the mutant virus.

Covid Testing and Vaccination at the Gurdwara The month of May also gave us the opportunity to support our NHS and the Government initiatives:

❖ Rapid Covid Testing on Friday 14th May

❖ C19 Vaccination Clinics on Wednesday 19th May, Thursday 27th May and Thursday 3rd June

By Thursday 27 May we achieved an impressive 1,750 vaccinations. Well done to all the volunteers who are helping in the vaccination drive! Your contribution was also recognised on the London BBC News at 1.30pm on Friday 28 May. Vaccination photos on the next page.

Increasing the Gurdwara Footprint With reference to the adjoining site, we held further talks with LocatED (Government body responsible for the site), Wings Academy (responsible for the delivery of the SEN school) and A2Dominion (Developers of the site complex) to ensure that the development will be as invisible and contained as possible.

The Wings Academy will hold a consultation at the Gurdwara on 11th June and they are communicating this via various channels including the site www.wingsacademy.org.uk/consultation

We have also been contacted by agents of the other adjoining complex, namely the Hounslow Business Park, which is now available to purchase. The asking price is in excess of £4m and with the support of the sangat, we hope to consider it.

Elections for the Executive Committee were planned in May 2020; however, due to the C19 pandemic, were withheld under the guidance of the Charities Commission until more practical to hold them.

During the month of June, we will witness:

❖ Gurgadi of Guru Hargobind Sahib Ji on Friday, 11th June

❖ Shahidi of Guru Arjun Dev Ji on Wednesday, 16th June

Other events of note from Sikh Itihas, during June and July 2021, are indicated on page 3.

Bookings: To enable us to continue supporting the sangat whilst remaining compliant with the Government Guidelines, we are happy to discuss your needs. During May, services performed were: Weddings 10, Sukhmani Sahib Path/Kirtan 5, Akhand Paths 1, Funerals 3.

Gurdwara Opening Times: The Gurdwara will remain open daily, operating within the Government guidelines, between 4:00am and 8:00pm daily.

Office Opening Times: **Main Office:** Open 10:00am-5:00pm Daily.

Matrimonial Office: Open 10:00am-12:00pm Mon-Fri. 10:00am-1:00pm Sat-Sun.

Closed Bank Holidays. Contact Email: marriages@sgss.org

Show Your Gratitude Please donate to the Gurdwara to help run the essential Sangat services. In these difficult times of Covid-19, your Seva is needed more than ever.

Bank Transfer: To Account Sri Guru Singh Sabha, Sort Code: 20-96-55,

Account number: 00859095. **Cheques** post to Sri Guru Singh Sabha, Alice Way, Hounslow TW3 3UD.

Online: Donations can be made online at www.sgss.org/donate using the above account details. To help the Gurdwara with Gift Aid, kindly download the Gift Aid form from www.sgss.org





PROGRAMME from 17May 2021

Mon-Sat - Exc Tue - Early

4:00	Parkash
5:00	Nitnem
6:00	Simran
6:30	Asa Di Var
7:45	Ardaas
10:00	Kirtan
10:45	Katha
11:30	Ardaas
Evening	
6:00	Rehraas
6:30	Kirtan
7:00	Katha
7:30	Ardaas
8:00	Sukhasan

Tuesday - Early

4:00	Parkash
5:00	Nitnem
6:00	Simran
6:30	Asa Di Var
7:45	Ardaas
10:00	Kirtan
10:30	Katha
11:30	Sukhmani Sahib Paath
12:15	Ladies Kirtan
2:00	Ardaas
Evening	
6:00	Rehraas
6:30	Kirtan
7:00	Katha
7:30	Ardaas
8:00	Sukhasan

Sunday - Early

4:00	Parkash
5:00	Nitnem
6:00	Simran
6:30	Asa Di Var
7:45	Ardaas
8:00	*AP SPB SS
9:00	Kirtan
9:45	Ardaas
10:00	Youth Kirtan
11:00	Kirtan
12:00	Katha
1:00	Kirtan
2:00	Ardaas
Evening	
6:00	Rehraas
6:30	Kirtan
7:00	Katha
7:30	Ardaas
8:00	Sukhasan

***AP SPB SS** – Akhand Path or Sehaj Paath Bhog of Sukhmani Sahib

Please ensure the Government & Gurdwara Guidelines are followed

This Pool of Fire

The next hymn in the Rehras Sahib is by Guru Nanak and is in Rag Asa. Guru Sahib speaks about the struggles of the human soul against the distractions of *Maya* and the five 'thieves' which deviate us from the true spiritual path. An image of our spiritual existence in this world is depicted whereby we see the fire of falsehood burning brightly and people constantly being fooled by false attachments to material things.

This hymn appears again on page 357 of Sri Guru Granth Sahib ji, also in Rag Asa.

	ਆਸਾ ਮਹਲਾ ੧ ॥	Glossary	Meaning in Context
1	ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥	ਸਰਵਰੜੈ, ਪਾਵਕੁ	Pool (here the human body) Fire (here material desires)
2	ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਭੂਬੀਅਲੇ ॥੧॥	ਪੰਕਜੁ ਭੂਬੀਅਲੇ	Mud (here worldly greed) Become immersed in
3	ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥	ਮੂੜ ਮਨਾ	Foolish mind
4	ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥	ਬਿਸਰਤ, ਗਲਿਆ	Forget, Wither away
5	ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥	ਨਾ ਜਤੀ ਸਤੀ, ਮੁਗਧਾ	No continence nor true Thick headed
6	ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥	ਪ੍ਰਣਵਤਿ, ਸਰਣਾ ਵੀਸਰਿਆ	Respectfully humble, Shelter Forgotten

ਪੰਜਾਬੀ ਅਰਥ

Lines 1-2: ਜੀਵਾਂ ਦੀ ਉਸ ਭਿਆਨਕ ਸਰੋਵਰ ਵਿਚ ਵੱਸੋਂ ਹੈ ਜਿਸ ਵਿਚ ਪ੍ਰਭੂ ਨੇ ਆਪ ਹੀ ਪਾਣੀ ਦੇ ਥਾਂ ਤ੍ਰਿਸ਼ਨਾ ਦੀ ਅੱਗ ਪੈਦਾ ਕੀਤੀ ਹੋਈ ਹੈ, ਅਤੇ ਜਿਸ ਵਿਚ ਮੋਹ ਦਾ ਚਿੱਕੜ ਹੈ ਜੀਵੇ ਵਿਚ ਜੀਵਾਂ ਦਾ ਪੈਰ ਚੱਲ ਨਹੀਂ ਸਕਦਾ। ਸਾਡੇ ਸਾਹਮਣੇ ਹੀ ਅਨੇਕਾਂ ਜੀਵ ਮੋਹ ਦੇ ਵਿਚ ਫਸ ਕੇ ਉਸ ਅਸਗਾਹ ਸਮੁੰਦਰ ਵਿਚ ਡੁੱਬਦੇ ਜਾ ਰਹੇ ਹਨ। 1।

Lines 3-4: ਹੇ ਮੂਰਖ ਮਨ! ਤੂੰ ਇੱਕ ਪਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਨਹੀਂ ਕਰਦਾ। ਤੂੰ ਜਿਉਂ ਜਿਉਂ ਪਰਮਾਤਮਾ ਨੂੰ ਵਿਸਾਰਦਾ ਜਾ ਰਿਹਾ ਹੈਂ, ਤੇਰੇ ਅੰਦਰੋਂ ਗੁਣ ਘਟਦੇ ਜਾ ਰਹੇ ਹਨ। 1। ਰਹਾਉ।

Lines 5-6: ਜਤ, ਸਤ ਅਤੇ ਵਿੱਦਿਆ ਇਸ ਤ੍ਰਿਸ਼ਨਾ ਦੀ ਅੱਗ ਅਤੇ ਮੋਹ ਦੇ ਚਿੱਕੜ ਵਿਚ ਡਿਗਣੋਂ ਬਚਾ ਨਹੀਂ ਸਕਦੇ। ਜੇ ਮਨੁੱਖ ਪ੍ਰਭੂ ਨੂੰ ਭੁਲਾ ਦੇਵੇ, ਤਾਂ ਜਤ ਸਤ ਵਿੱਦਿਆ ਦੇ ਹੁੰਦਿਆਂ ਭੀ ਮਨੁੱਖ ਦੀ ਜ਼ਿੰਦਗੀ ਮਹਾਮੂਰਖਾਂ ਵਾਲੀ ਹੁੰਦੀ ਹੈ। ਸੋ, ਨਾਨਕ ਬੇਨਤੀ ਕਰਦਾ ਹੈ – ਹੇ ਪ੍ਰਭੂ! ਮੈਨੂੰ ਉਹਨਾਂ ਗੁਰਮੁਖਾਂ ਦੀ ਸਰਨ ਵਿਚ ਰੱਖ ਜਿਨ੍ਹਾਂ ਨੂੰ ਤੇਰੀ ਯਾਦ ਨਹੀਂ ਭੁੱਲੀ, ਅਤੇ ਜਿਨ੍ਹਾਂ ਨੂੰ ਤੂੰ ਨਹੀਂ ਭੁੱਲਿਆ। 2। 3।

English Rendition

Lines 1-2: Mortals live in the world pool (their bodies) in which Waheguru himself has put the water of Maya and the fire of greed. In such water, due to attachment man cannot move his feet and we see numerous mortals drowning in it.

Lines 3-4: O foolish mind, why don't you remember the One Waheguru? As you forget Waheguru, your virtues wither away.

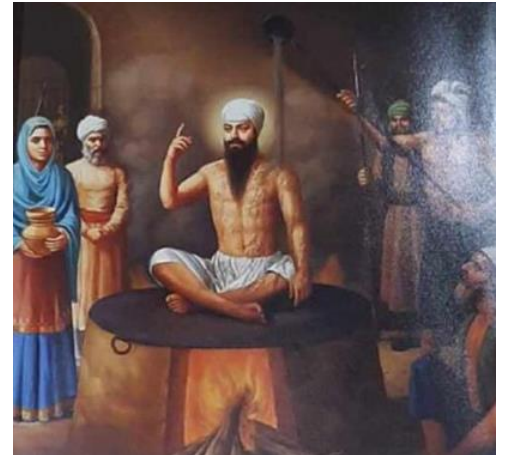
Lines 5-6: In characteristic humility Satgur says he is not celibate nor true nor a scholar, but an ignorant fool. In forgetfulness of Waheguru all such qualities are worthless. Humble Nanak seeks the shelter of those who never forget Waheguru.

ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗ ਮੁਆ ਮਰ ਭਿ ਨ ਜਾਨੈ ਕੇਇ।

ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੇ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ।

SGSS Ang 555

ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ (੧੫੬੩-੧੬੦੬) ਦੀ ਸ਼ਹਾਦਤ ਸਿੱਖ ਇਤਿਹਾਸ ਵਿਚ ਇਕ ਮਹਾਨ ਘਟਨਾ ਹੈ। ਇਹ ਸਭ ਤੋਂ ਪਹਿਲੀ ਸ਼ਹਾਦਤ ਹੈ ਤੇ ਇਸ ਤੋਂ ਅਗੇ ਸ਼ਹਾਦਤਾਂ ਦਾ ਸਿਲਸਲਾ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ। ਇਸ ਦੇ ਕੁਝ ਕਾਰਨ ਇਸ ਤਰਾ ਹਨ।



੧. **ਜਹਾਂਗੀਰ ਦਾ ਕੱਟੜਪੁਣਾ:** ਅਕਬਰ ਖੁਲੇ ਵਿਚਾਰਾਂ ਵਾਲਾ ਬਾਦਸ਼ਾਹ ਸੀ ਤੇ ਸਾਰੇ ਧਰਮਾਂ ਦਾ ਸਤਿਕਾਰ ਕਰਦਾ ਸੀ, ਪਰ ਉਸ ਦਾ ਪੁੱਤਰ ਜਹਾਂਗੀਰ ਇਕ ਕੱਟੜ ਮੁਸਲਮਾਨ ਸੀ ਤੇ ਸਵਾਏ ਇਸਲਾਮ ਦੇ ਬਾਕੀ ਸਭ ਧਰਮਾਂ ਨੂੰ ਨਫਰਤ ਕਰਦਾ ਸੀ ਤੇ ਖਤਮ ਕਰਨ ਦਾ ਇਛਿਆਵਾਨ ਸੀ। ਆਪਣੀ ਜੀਵਨ-ਕਥਾ 'ਤੇਜ਼ੀਕੇ ਜਹਾਂਗੀਰੀ' ਵਿਚ ਉਸ ਨੇ ਮਨਿਆ ਹੈ ਕਿ "ਗੋਇੰਦਵਾਲ ਵਿਖੇ ਜੋ ਝੂਠ ਦੀ ਦੁਕਾਨ ਸ਼ੁਰੂ ਕੀਤੀ ਹੈ ਅਤੇ ਜਿਥੇ ਭੋਲੇ ਭਾਲੇ ਹਿੰਦੂਆਂ ਤੇ ਮੁਸਲਮਾਨਾਂ ਨੂੰ ਗੁਮਰਾਹ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ ਉਹ ਇਸ ਨੂੰ ਬੰਦ ਕਰਾਉਣ ਦਾ ਉਪਾਉ ਕਰੇਗਾ।"

੨. **ਪ੍ਰਿਥੀ ਚੰਦ ਦੀ ਈਰਖਾ:** ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੂੰ ਗੁਰ ਗੱਦੀ ਦਿਤੇ ਜਾਣ ਤੇ ਇਹਨਾਂ ਦੇ ਵੱਡੇ ਭਰਾ ਪ੍ਰਿਥੀ ਚੰਦ ਨੇ ਬਹੁਤ ਈਰਖਾ ਤੇ ਵਿਰੋਧਤਾ ਕੀਤੀ। ਗੁਰੂ ਘਰ ਵਿਚ ਗੱਦੀ ਵੱਡੇ ਪੁੱਤਰ ਨੂੰ ਹੀ ਨਹੀਂ ਦਿਤੀ ਜਾਂਦੀ ਸਗੋਂ ਗੁਣਾਂ ਦੀ ਕਸਵੱਟੀ ਤੇ ਪਰਖ ਕਰਕੇ ਕੇਵਲ ਹੱਕਦਾਰ ਨੂੰ ਹੀ ਗੁਰੂ ਚੁਣਿਆ ਜਾਂਦਾ ਸੀ। ਸੋ ਪ੍ਰਿਥੀ ਚੰਦ ਜੀ ਨੇ ਸਿਰਤੋੜ ਵਰੋਧਤਾ ਕੀਤੀ, ਗੱਦੀ ਦੀ ਦਸਤਾਰ ਖੋਹ ਲਈ, ਗੁਰੂ ਘਰ ਦੀ ਨਾਕਾ ਬੰਦੀ ਕੀਤੀ। ਸਰਕਾਰੀ ਸਹਾਇਤਾ ਭੀ ਲਈ। ਜਦ ਕਿਤੇ ਕਾਮਯਾਬੀ ਨਾ ਮਿਲੀ ਤਾਂ ਆਪਣੇ ਮਿਤਰਾਂ ਰਾਹੀਂ ਜਹਾਂਗੀਰ ਦੇ ਕਨ ਭਰਨੇ ਸ਼ੁਰੂ ਕਰ ਦਿਤੇ।

੩. **ਸਿੱਖ ਜਥੇਬੰਦੀ ਪ੍ਰਤੀ ਜਹਾਂਗੀਰ ਦਾ ਵਤੀਰਾ:** ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਦੀ ਅਗਵਾਈ ਹੇਠਾਂ ਸਿੱਖ ਜਥੇਬੰਦੀ ਮਜ਼ਬੂਤ ਹੋ ਕੇ ਇਕ ਤਰਾਂ ਦੀ ਰਿਆਸਤ ਬਣ ਗਈ ਸੀ। ਸੰਗਤਾਂ ਤੇ ਮਸੰਦਾਂ ਦੀ ਇਕੱਤਰਤਾ ਕਾਰਨ ਸਾਰੇ ਸਿੱਖ ਇਕੱਠੇ ਹੋ ਗਏ ਤੇ ਮਾਇਆ ਭੀ ਚੋਖੀ ਆਉਣ ਲੱਗੀ। ਗੁਰੂ ਜੀ ਨੇ ਧਰਮ ਤੇ ਸਿਆਸਤ ਨੂੰ ਇਕੱਠੇ ਕਰ ਦਿੱਤਾ। ਅਸਲ ਵਿਚ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਨੇ ਸਿੱਖਾਂ ਨੂੰ ੧. ਅਹਿਲੇ ਕਿਤਾਬ (ਗ੍ਰੰਥ ਸਾਹਿਬ) ਬਣਾਇਆ। ੨. ਅਹਿਲੇ ਮੁਕਾਮ (ਹਰਿ ਮੰਦਿਰ ਸਾਹਿਬ) ਬਣਾਇਆ। ੩. ਅਹਿਲੇ ਜੁਬਾਨ (ਗੁਰਮੁਖੀ) ਬਣਾਇਆ ਤੇ ੪. ਅਹਿਲੇ ਸ਼ਹਾਦਤ ਬਣਾਇਆ। ਜਹਾਂਗੀਰ ਲਈ ਇਹ ਸਾਰਾ ਕੁਝ ਹਜ਼ਮ ਕਰਨਾ ਔਖਾ ਹੋ ਗਿਆ।

੪. **ਸਨਾਤਨੀਆਂ ਦੀ ਵਿਰੋਧਤਾ:** ਗੁਰੂ ਨਾਨਕ ਦੇ ਸਮੇਂ ਤੋਂ ਤਪੀਏ, ਸਾਧੂ ਤੇ ਹਿੰਦੂ ਭਗਤ ਗੁਰੂ ਘਰ ਦੀ ਵਿਰੋਧਤਾ ਕਰ ਰਹੇ ਸਨ। ਜਦ ਗੁਰੂ ਜੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬੀੜ ਬੰਨ ਰਹੇ ਸਨ ਤਾਂ ਕਈ ਭਗਤਾਂ ਨੇ ਆਪਣੀ ਲਿਖਤ ਬੀੜ ਵਿਚ ਸ਼ਾਮਲ ਕਰਾਉਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ। ਖਾਸ ਕਰ ਕੇ ਭਗਤ ਕਾਹਨਾ ਜੀ, ਪੀਲੂ ਜੀ, ਛੱਜੂ ਜੀ, ਤੇ ਸ਼ਾਹ ਹੁਸੈਨ ਜੀ ਨੇ ਆਪਣੀ ਬਾਣੀ ਲਿਖਾਉਣ ਦੇ ਯਤਨ ਕੀਤੇ, ਪਰ ਗੁਰੂ ਜੀ ਨੇ ਗੁਰਬਾਣੀ ਦੇ ਆਸ਼ੇ ਦੇ ਅਨਕੂਲ ਨਾ ਸਮਝਦੇ ਹੋਏ ਨਾਂਹ ਕਰ ਦਿਤੀ। ਸੋ ਸਾਰੇ ਹਿੰਦੂਆਂ ਨੇ ਇਕੱਠੇ ਹੋ ਕੇ ਗੁਰੂ ਜੀ ਦੀ ਮੁਖਾਲਫਤ ਸ਼ੁਰੂ ਕਰ ਦਿਤੀ।

੫. **ਚੰਦੂ ਦੀ ਦੁਸ਼ਮਣੀ:** ਇਕ ਹੋਰ ਕਾਰਨ ਐਸਾ ਹੋਇਆ ਜਿਸ ਨਾਲ ਗੁਰੂ ਜੀ ਦੀ ਵਿਰੋਧਤਾ ਵੱਧ ਗਈ। ਚੰਦੂ ਨੇ ਦਿੱਲੀ ਤੋਂ ਆਪਣਾ ਇਕ ਪ੍ਰੇਰਤ ਭੇਜਿਆ ਕਿ ਉਹ ਕੋਈ ਚੰਗਾ ਲੜਕਾ ਦੇਖ ਕੇ ਉਸ ਦੀ ਲੜਕੀ ਦਾ ਰਿਸ਼ਤਾ ਪੱਕਾ ਕਰ ਆਵੇ। ਪ੍ਰੇਰਤ ਰਿਸ਼ਤਾ ਸ੍ਰੀ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਨਾਲ ਪੱਕਾ ਕਰ ਗਿਆ। ਚੰਦੂ ਨੂੰ ਰਿਸ਼ਤਾ ਚੰਗਾ ਨਾ ਲੱਗਾ ਤੇ ਉਸ ਨੇ ਕੁਝ ਹੰਕਾਰ ਭਰੇ ਬੋਲ ਬੋਲੇ। ਸਿੱਖਾਂ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਕਿ ਇਸ ਹੰਕਾਰੀ ਦੀ ਧੀ ਦਾ ਰਿਸ਼ਤਾ ਨਾ ਲਿਆ ਜਾਵੇ। ਗੁਰੂ ਜੀ ਨੇ ਨਾਂਹ ਕਰ ਦਿਤੀ। ਚੰਦੂ ਨੇ ਰਿਸ਼ਤਾ ਬਚਾਉਣ ਲਈ ਕਈ ਤਰਾਂ ਦੇ ਯਤਨ ਕੀਤੇ, ਪਰ ਗੁਰੂ ਜੀ ਆਪਣੇ ਫੈਸਲੇ

ਤੇ ਪੱਕੇ ਰਹੇ। ਇਸ ਕਾਰਨ ਚੰਦੂ ਦਾ ਮਨ ਮੈਲਾ ਹੋ ਗਿਆ, ਤੇ ਉਸ ਨੇ ਦੁਸ਼ਮਣੀ ਤੇ ਲੱਕ ਬੰਨ੍ਹ ਲਿਆ ਬਾਦਸ਼ਾਹ ਦੇ ਪਾਸ ਚੁਗਲੀਆਂ ਕਰਨ ਲਗਾ।

੬. ਨਕਸ਼ਬੰਦੀਆਂ ਵਲੋਂ ਚੁੱਕ-ਚੁਕਾਈ: ਨਕਸ਼ਬੰਦੀ ਮੁਸਲਮਾਨਾਂ ਦਾ ਇਕ ਫਿਰਕਾ ਸੀ ਜਿਸ ਦਾ ਆਗੂ ਮੌਲਾਨਾ ਸ਼ੇਖ ਅਹਿਮਦ ਸਰਹੰਦੀ ਸੀ। ਇਹ ਤੇ ਇਸ ਦੇ ਸਾਥੀ ਕੱਟੜਪ੍ਰਸਤ ਸਨ। ਇਹ ਮੰਨਦੇ ਸਨ ਕਿ ਇਸਲਾਮ ਦੀ ਵਡਿਆਈ ਕਾਫਰਾਂ ਨੂੰ ਖੁਆਰ ਕਰਨ ਵਿਚ ਹੈ। ਇਹਨਾਂ ਨੇ ਗੁਰੂ ਜੀ ਨੂੰ ਸ਼ਹੀਦ ਕਰਨ ਲਈ ਆਪਣਾ ਸਾਰਾ ਤਾਣ ਲਗਾ ਦਿਤਾ। ਸਾਰੇ ਦਰਬਾਰੀਆਂ ਤੇ ਅਮੀਰਾਂ, ਵਜ਼ੀਰਾਂ ਨੂੰ ਚਿੱਠੀਆਂ ਲਿਖੀਆਂ ਕਿ ਇਸਲਾਮ ਦੀ ਸ਼ਾਨ ਵਧਾਉਣ ਲਈ ਗੋਇੰਦਵਾਲ ਤੋਂ ਉੱਠੇ ਕਾਫਰਾਂ ਦੇ ਟੋਲੇ ਤੇ ਉਹਨਾਂ ਦੇ ਆਗੂ ਭਾਵ ਗੁਰੂ ਜੀ ਦਾ ਸਤਿਆਨਾਸ ਕਰ ਦਿਤਾ ਜਾਵੇ ਤਾਂ ਕਿ ਇਹ ਆਵਾਜ਼ ਫਿਰ ਨਾ ਸੁਣਾਈ ਦੇਵੇ।

੭. ਮੁਰਤਜ਼ਾ ਖਾਨ ਲਾਹੌਰ ਦਾ ਹਾਕਮ: ਮੁਰਤਜ਼ਾ ਖਾਨ ਬਾਰੇ ਜਹਾਂਗੀਰ ਆਪ ਕਿਹਾ ਕਰਦਾ ਸੀ ਕਿ ਉਸਦੇ ਆਪਣੇ ਮਨ ਦਾ ਚੇਰ ਉਸ ਨੂੰ ਡਰਾਉਂਦਾ ਸੀ ਕਿ ਬਿਆਸਾ ਤੋਂ ਉੱਠੀ ਇਹ ਲਹਿਰ, ਲਾਹੌਰ, ਦਿੱਲੀ ਤੇ ਆਗਰੇ ਨੂੰ ਰੋਹੜ ਕੇ ਹੀ ਨਾ ਲੈ ਜਾਵੇ। ਗੁਰੂ ਜੀ ਦੀ ਵਧਦੀ ਤਾਕਤ ਨੂੰ ਸਹਾਰ ਨਾ ਸਕਿਆ ਪਰ ਜਿਸ ਨੇ ਲੋਕਾਂ ਦੇ ਦਿਲ ਜਿੱਤੇ ਸਨ, ਉਸ ਨੂੰ ਮੁਕਾਉਣਾ ਲੋੜਿਆ।

ਸ਼ਹਾਦਤ ਕਿਵੇਂ ਹੋਈ ?

ਗੁਰੂ ਜੀ ਦੀ ਲੋਕ-ਪ੍ਰਿਅਤਾ ਜਹਾਂਗੀਰ ਤੋਂ ਬਰਦਾਸ਼ਤ ਨਾ ਹੋਈ। ਖੁਸਰੋ ਦੀ ਮਦਦ ਕਰਨ ਦਾ ਬਹਾਨਾ ਲੈ ਕੇ ਗੁਰੂ ਜੀ ਨੂੰ ਲਾਹੌਰ ਬੁਲਵਾ ਭੇਜਿਆ। ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਲਾਹੌਰ ਪੁਜੇ ਤਾਂ ਉਹਨਾਂ ਤੇ ਕਈ ਦੋਸ਼ ਲਗਾਏ ਗਏ। ਉਹਨਾਂ ਅਗੇ ਦੇ ਰਸਤੇ ਪੇਸ਼ ਕੀਤੇ ਗਏ। ਇਸਲਾਮ ਕਬੂਲ ਕਰੇ ਜਾ ਮਰਨ ਲਈ ਤਿਆਰ ਹੋ ਜਾਉ। ਗੁਰੂ ਜੀ ਨੇ ਸਹੀ ਪਰ ਕਠਨ ਰਸਤਾ ਅਪਣਾਇਆ। "ਯਾਸਾ-ਦੀ ਇਸਲਾਮੀ ਸ਼ਰ੍ਹਾ ਅਨੁਸਾਰ ਇਹਨਾਂ ਨੂੰ ਗਰਮ ਤੇ ਠੰਡੇ ਤਰੀਕੇ ਨਾਲ ਦੁਖੀ ਕਰ ਕੇ ਮਾਰਿਆ ਜਾਵੇ।"

ਮੁਰਤਜ਼ਾ ਖਾਨ ਨੇ ਇਹਨਾਂ ਨੂੰ ਚੰਦੂ ਦੇ ਹਵਾਲੇ ਕਰ ਦਿਤਾ। ਦਿਤੇ ਗਏ ਹੁਕਮ "ਬ ਯਾਸਾ ਰਸਾਨਦ" ਦੀ ਪਾਲਣਾ ਲਈ ਗੁਰੂ ਜੀ ਨੂੰ ਭੁਖੇ ਰਖਿਆ। ਤੇ ਰਾਤ ਨੂੰ ਸੋਣ ਨਾ ਦਿੱਤਾ। ਤੱਤੀ ਤਵੀ ਤੇ ਬਿਠਾ ਕੇ ਸੀਸ ਉਪਰ ਗਰਮ ਰੇਤ ਪਾਈ ਗਈ। ਸ਼ੀਰ ਛਾਲੇ ਛਾਲੇ ਹੋ ਗਿਆ। ਉਬਲਦੇ ਪਾਣੀ ਵਿਚ ਉਬਾਲਿਆ ਗਿਆ। ਸ਼ੀਰ ਅਤਿ ਨਿਰਬਲ ਹੋ ਗਿਆ। ਸਾਂਈ ਮੀਆਂ ਮੀਰ ਨੇ ਭੀ ਵਿਚ ਪੈ ਕੇ ਫੈਸਲਾ ਕਰਾਉਣਾ ਚਾਹਿਆ, ਪਰ ਗੁਰੂ ਜੀ ਨਾ



ਮੰਨੇ, ਤੇ ਭਾਣਾ ਮੰਨਣਾ ਹੀ ਠੀਕ ਸਮਝਿਆ। ਆਖ਼ਰ ਉਹਨਾਂ ਨੂੰ ਰਾਵੀ ਦਰਿਆ ਦੇ ਠੰਡੇ ਪਾਣੀ ਵਿਚ ਸੁੱਟ ਦਿੱਤਾ ਗਿਆ ਤੇ ਦਰਿਆ ਉਹਨਾਂ ਦੇ ਸ਼ੀਰ ਨੂੰ ਰੋਹੜ ਕੇ ਲੈ ਗਿਆ। ਇਸ ਤਰ੍ਹਾਂ ਗੁਰੂ ਜੀ ਧਰਮ ਦੀ ਖਾਤਰ ਅਸਹਿ ਤੇ ਅਕਹਿ ਕਸ਼ਟ ਸੁਹਰਦੇ ਹੋਏ ਤੇ ਕਰਤਾਰ ਦਾ ਭਾਣਾ ਮਿੱਠਾ ਕਰਕੇ ਮੰਨਦੇ ਹੋਏ ਸ਼ਹੀਦ ਹੋ ਗਏ। ੩੦ ਮਈ ੧੬੦੬ ਨੂੰ ਇਹ ਖੂਨੀ ਸਾਕਾ ਵਰਤਿਆ। ਅਜ ਕਲ ਉਥੇ ਗੁਰਦੁਆਰਾ ਡੇਹਰਾ ਸਾਹਿਬ ਸਸ਼ੋਭਤ ਹੈ।

ਸ਼ਹਾਦਤ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ

ਤੱਤੀ ਲੋਹ ਤੇ ਬੈਠੇ, ਸੀਸ ਰੇਤ ਦੇ ਫੁੱਆਰੇ।
ਵਾਰੇ ਵਾਰੇ ਜਾਵਾਂ ਤੈਥੋਂ, ਭਾਨੀ ਦੇ ਦੁਲਾਰੇ।
ਜੇਠ ਦਾ ਮਹੀਨਾ ਤੱਤੀ ਲੋਹ ਤੇ ਬਹਿ ਗਿਆ।
ਤੇਰਾ ਭਾਣਾ ਮੀਠਾ ਲਾਗੇ ਮੂੰਹੋਂ ਕਹਿ ਗਿਆ।
ਆਵੇ ਨਾ ਤਰਸ ਤੈਨੂੰ ਚੰਦੂ ਹਤਿਆਰੇ, ਵਾਰੇ ਵਾਰੇ ਜਾਵਾਂ,
ਤੱਤੀ ਰੇਤ ਸੀਸ ਉੱਤੇ ਚੰਦੂ ਪਾਵਦਾ।
ਛੱਡੋ ਖਾਂ ਧਰਮ ਗੁਰਾਂ ਨੂੰ ਸੁਣਾਵਦਾ।
ਸਾਂਝੇ ਛੱਡ ਝੁੱਗੀਆਂ ਨੂੰ ਤਖਤਹਜਾਰੇ, ਵਾਰੇ ਵਾਰੇ ਜਾਵਾਂ ਤੈਥੋਂ
ਖਾਂਦੀ ਸੀ ਉਬਾਲੇਂ ਦੇਗ ਵਿਚ ਬਹਿ ਗਿਆ।
ਗੁੱਸੇ ਵਿਚ ਮੀਆਂ ਮੀਰ ਇੰਜ ਕਹਿ ਗਿਆ।
ਹੋਵੇ ਜੇ ਹੁਕਮ ਤਾਂ ਦਿਖਾਵਾਂ ਦਿਨੇ ਤਾਰੇ, ਵਾਰੇ ਵਾਰੇ ਜਾਵਾਂ ਤੈਥੋਂ,
ਰਾਵੀ ਪਿਛੋਂ ਜਾਕੇ ਚੁੱਭੀ ਲਾਮਦੇ।
ਹੋ ਗਏ ਅਲੋਪ ਨਜ਼ਰੀਂ ਨਾ ਆਮਦੇ।
ਹੋ ਗਏ ਸ਼ਹੀਦ ਮੂੰਹੋਂ ਸੀ ਨਾ ਉਚਾਰੇ,
ਵਾਰੇ ਵਾਰੇ ਜਾਵਾਂ ਤੈਥੋਂ, ਭਾਨੀ ਦੇ ਦੁਲਾਰੇ।

ਅਵਤਾਰ ਸਿੰਘ ਭੋਗਲ (9815192578)
ਲੱਧੇਵਾਲੀ ਜਲੰਧਰ।

ਆਤਮਾਂ ਤੇ ਪਰਮਾਤਮਾਂ ਦਾ ਸੰਬੰਧ ।

What is Soul (Atma)?

According to the Vedas, 'Atma' means breath, or vital breath, life and 'like the spirit'. Atma is frequently used in the context or sense of what we call soul.

We are going to look at what the soul is, with Gurbani sikhya in Guru Granth Sahib. We will try to understand the connection and inter-connection of soul (atma) and God, Supreme Being (Parmatma).

ਆਤਮਾਂ ਦੇ ਅੱਖਰੀ ਅਰਥ ਇਉਂ ਨਿਕਲਦੇ ਹਨ ।
ਆ + ਤਮ, ਭਾਵ ਜਿਸ ਵਿੱਚ ਤਮ (ਹਨੇਰਾ) ਨਾ ਹੋਵੇ ।

In Gurbani SGGS Ang 1153, Guru Arjun Dev ji says:

ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ ॥

*The Lord abides in the soul and the soul in the Lord.
Through the Guru's wisdom, I have realised this.*

In the SGGS Ang 1030 Mahala 1, Guru Nanak Dev ji says:

ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ ॥

*The soul is God, God is soul and He is obtained by
pondering over Word (Naam).*

Again, in SGGS Ang 235 Mahala 1, Guru Nanak Dev ji says:

ਆਤਮ ਰਾਮੁ ਸੰਸਾਰਾ ॥ ਸਾਚਾ ਖੇਲੁ ਤੁਮਾਰਾ ॥

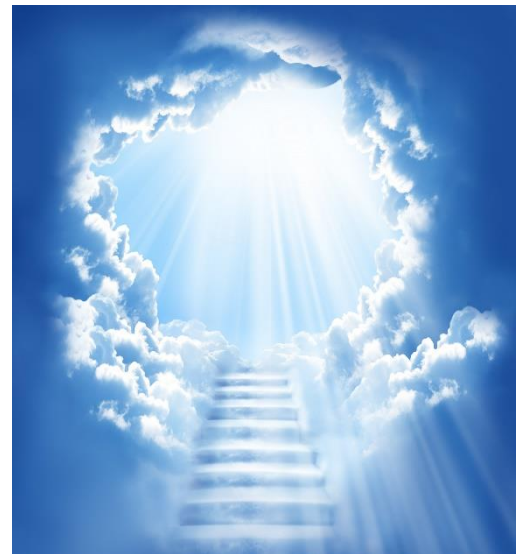
O Supreme Soul of the World, your play is true.

Our soul spirit is part of the Divine Light (*Joṭ*). This is not like the light of the Sun or the Moon, because the Divine Lord's light is imperceptible, abstract and it cannot be seen with the eyes. But for comparison we can relate to the Sunlight and cool Moon light. Without the Sunlight there is darkness everywhere; similarly, without the (*Joṭ*) connection, Naam Simran, there is no divine light in the soul, which is the source of life.

Nothing can survive in the world without the Sun, similarly without Parmatma, the omnipresent divine force, no life can take form. All life has Divine light, the life force in the body that make it alive. Maya is the materialistic body; to make it alive, to let it work with life force essence, there is spirit in it (*Atma*).

What is Atma (Soul)?

Atma is part of the whole Parmatma. To understand it, we can take this experiment as an example: when we look at Sunlight through a prism, it gets divided into many component



colours, yet together they are the light. Similarly, the waves in the ocean look separate yet they are parts of the whole water in the ocean. We living beings have a living spirit in us; there is a way to see how we are part of Patmatma and the inter-relation with Him.

How is Atma inter-connected to the Patmatma?

Let us try to see how the change in the spirit of a seeker takes place while indulging in Naam Simran on daily bases and make it a part of life and living. Let us compare his state of being with the way the Moon-crescent becomes bigger day by day as the Sun shines on it and changes in size with the passing time. Eventually the crescent slowly transforms into the full Moon. Similarly, darkness of maya on the spirit (Atma) starts to change into divine light of Parmatma, and one day the seeker experiences the closeness of God, which grows with time leading to spiritual light that shines within the mind and spirit of the gurmukh. This is so, because Atma (life-spirit) is part of Patmatma. In time, with Naam Simran, an unstruck sound current (the Anhad Shabad) starts to vibrate in the mind of the seeker. The shabad sound and the divine light (*Joṭ*) are connected like the Moon and moonlight, like fragrance and sandle wood, and dawn with light.

Atma is part of Parmatma and inter-connected as a ray of Sun is part of all the Sunlight, and a drop of rain is part of the rain cloud. On one side there is the Whole and yet a tiny part is also it. The Atma is one part of the whole of Parmatma. From the Parmatma uncountable Atmas come out to experience life and to enjoy God's creation. The Sun's rays of light and heat come to Earth to make life possible. Similarly, *Jeev Atma* – individual souls as specks of the omnipresent Waheguru, the life force and sustainer of all life.

In Gurbani this is explained as: ***O Supreme Soul of the World, Your play is True.***

It would be a mistake to say that the body of every life form is only matter, because the force of life that makes it alive is not visible, but a part of the Supreme Soul which is present in it; that is, it is part of the whole, ie., Parmatma.

This point is further amplified in the SGGGS Mahla 5 Ang 204:

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

When the seed of the karma of past actions sprouted, I met the Lord; He is both the Enjoyer and the Renunciate.

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤੁ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥

My darkness was dispelled when I met the Lord. O Nanak, after being asleep for countless incarnations, I have awakened.

Since we cannot see our soul the only way we can know and feel it is when we indulge into Simran and self-realise the life current with the Guru's guidance. When the seeker merges into the Naam Shabad (Simran), he starts to feel the vibration and sound of the soul. In this state of being, the Atma is inter-connected to Parmatma.

Baba Banda Singh Bahadur was born in a Rajput family on 16 October 1670 at Rajouri in the Jammu area. His original name was Lachman Dev and he was fond of wrestling, hunting and riding. In a hunting trip he once killed a doe but was very much upset when he saw the doe and its unborn fawn writhing in pain. He left home and became a recluse bairagi sadu and roaming around, he finally settled at Nanded, on the banks of river Godavari. By that time he had acquired a lot of spiritual powers through meditation.

Guru Gobind Singh met him there in September 1708 and appraised him of the gloomy situation in Panjab, due to oppression and tyranny exercised by the Mughal rulers. He was very upset to hear about the beheading of Guru Tegh Bahadur and the brutal killing of the younger Sahibzadeh, Baba Zora Singh and Baba Fateh Singh. Guru ji encouraged him to give up his recluse lifestyle and resume the duties of a warrior to fight for righteousness and justice.

In a few days Guru ji baptised him and named him as Band Singh Bahadur. He convinced him to go to Panjab with the necessary equipment and five trusted senior Sikhs, to organise and lead an expedition against the barbarous actions and attitude of the Mughal administration towards its own people. Banda left Nanded and reached Narrauli after about a year.



He was well received by Hindus and Sikhs as a leader of the nationalist movement and deputy of Guru Gobind Singh. Not all news however was welcome. On the way he learnt about the sad demise of Guru Gobind Singh. Further on, he was enraged to see the killing of all the Satnamies, including women and children of that sect. After Tohvia, Banda attacked Sanipat Samaria, Sadhaura, Mukhlispur, which he changed to Logarh and stayed there for a while.

Finally, he attacked Sirhind and had a pitched battle with Wazir Khan (responsible for the shaheedi of the Choté Sahibzade) on 12 May 1710 at Chhappar Chiri. The Sikhs turned out victorious though they suffered heavy loss. Wazir Khan's head was stuck up on a spear and lifted up high. His army got demoralised and scattered. Sirhind was occupied by the Sikh army and the entire province was plundered. After that Banda captured Jalandhar and Horshiar Pur, and moved further.

Banda's rule was short lived but had a far-reaching impact on Panjab. Bahadur Shah came back from the Deccan and sent a huge army to punish the Sikhs. Banda was chased out of every corner of Panjab. Bahadur Shah ordered every Sikh to be annihilated, so Banda took refuge in the Shivalik Hills.

Meanwhile Banda got married. The Mughal army found him in district Gurdas Pur and he was captured from Gurdas Nangal along with others. Sikhs were in a bad position. They were starving and had no army, no horses and no guns. Ultimately, they were captured and deported to Delhi. Banda Singh had chains around his ankles and wrists. He was locked in an iron cage which was loaded on an elephant. The march to Delhi was a grisly sight. Besides the prisoners in heavy chains there were 700 cartloads of the heads of Sikhs, with 200 stuck on pikes. The procession reached Delhi on 26 February, 1716. On 29th February the prisoners were humiliated and paraded in Delhi, but there were no signs of remorse or dejection on the faces of the prisoners. They took all insults very calmly and continued reciting shabads.

The most outstanding point of note is that out of thousands of prisoners, none accepted conversion to Islam and none apologised and asked for freedom. A young man among the prisoners who was newly married and hauled by Zakir Khan's soldiers on the way to swell the numbers, refused to be freed after his mother brought an order for pardon on the plea that the boy was not a Sikh but a Hindu. The youth shouted 'My mother had lied, I am Sikh of the Guru in body and soul. Do not separate me from my departed friends. Please hurry so that I can join them'. For seven days, the killing of the Sikhs took place; their bodies were cut to pieces and thrown to the vultures. Around twenty Sardars were thoroughly questioned, to locate their hidden treasure. They were tortured to the extreme to divulge the secret place of their treasure. This continued for up to about three months and they were then all beheaded. Finally, Banda's four year old son Ajay was killed, his heart was taken out and thrust into Banda's mouth. Banda himself was subjected to extreme torture - his eyes were gauged out and hands and feet chopped off. His flesh was torn off with red hot pincers. The end came mercifully with the axe falling on his neck.

Fateh Burj, the War Memorial at Chappar Chiri, Mohali is a befitting tribute to Baba Banda Singh Bahadur, the brave Sikh warrior under whose command the Battle of Chappar Chiri was fought and decisively won in May 1710. At 328-ft tall, it is the tallest religious tower in India.



With Banda's death, Sikhism did not diminish. On the contrary, it came out stronger and the torch of Banda Singh was carried by new warriors, including Nawab Kapur Singh, Sardar Budh Singh, Sardar Charhat Singh, Baba Deep Singh, Sardar Jassa Singh Ahluwalia and Sardar Jassa Singh Ramgarhia, Maharajah Ranjit Singh and Hari Singh Bhangi. The age of Dal Khalsa and Sikh Misls had dawned. Within 90 years, Ranjit Singh united the Misls, captured Lahore and established the Sikh Kingdom of the Panjab.

Guru Arjan Dev ji's Barah Maha Bani..

Jéth is the third month of the Nanakshahi Calander, which governs the activities within Sikhism. This year 2021 the Sangrand (start of new month) was on the 14th May. Jéth month coincides with the Jyeshtha in the Indian national calendar and May and June in the Gregorian calendar and is 31 days long. All over the World Sikh Gurdwaras celebrate the birth or Parkash divas of Guru Amar Das ji in the month of May and the Gur-Gadi divas of Guru Hargobind ji in June.

In every Gurdwara on the Sangrand day, a spiritual message is read from Siri Guru Granth Sahib ji Ang 134, Barah Maha by Guru Arjun Dev ji. Every Sikh is to obey the spiritual message throughout this month in order to receive the Guru's Divine blessings in Jéth.

ਹਰਿ ਜੇਠਿ ਜੁੜੰਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ ਸਭਿ ਨਿਵੰਨਿ ॥

In the month of Jéth, the soul bride longs to meet with the Lord, All bow in humility before Him.

ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ ॥

One who has grasped the hem of the robe of the Lord, the True Friend- no one can keep him in bondage.

ਮਾਣਕ ਮੋਤੀ ਨਾਮੁ ਪ੍ਰਭ ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ ॥

God's name is the jewel, the pearl. It can not be stolen or taken away.

ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ ॥

In the Lord are all pleasures which pleases the mind.

ਜੇ ਹਰਿ ਲੋੜੇ ਸੋ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ ॥

As the Lord wishes, so he acts, and so HIS creatures act.

ਜੇ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ਸੋਈ ਕਹੀਅਹਿ ਧੰਨਿ ॥

They alone are called blessed, whom God has made His Own.

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਵਿਛੁੜਿ ਕਿਉ ਰੇਵੰਨਿ ॥

If people could meet the Lord by their own efforts, why would they be crying in the pain of separation?

ਸਾਧੁ ਸੰਗੁ ਪਰਾਪਤੇ ਨਾਨਕ ਰੰਗ ਮਾਣੰਨਿ ॥

Meeting Him in the Saadh Sangat, the company of the Holy, O Nanak, celestial bliss is enjoyed.

ਹਰਿ ਜੇਠੁ ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ਜਿਸ ਕੈ ਭਾਗੁ ਮਥੰਨਿ ॥੪॥

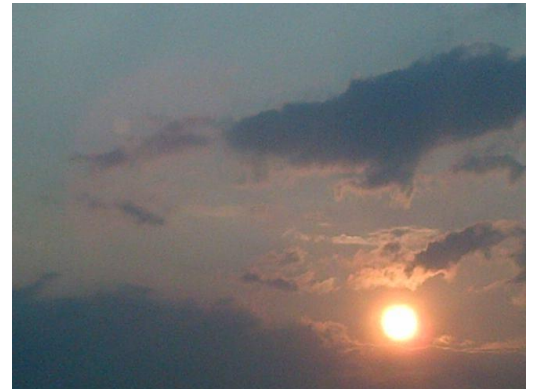
In the month of Jéth playful Husband Lord meets her, upon whose forehead such good destiny is recorded.

In the month of Jéth, one should seek sanctuary in the feet of the Lord, to whom every body bows their head. If we stay attached to the Lord, then there is no fear of the 'devil of death' and no one can do any harm. People work hard to obtain jewels and pearls, but there is also fear of thieves, who can steal them. The Naam of Parmatama is like priceless jewels, but no one can steal the Naam from you. Whatever blissful pleasures are felt with the wealth of Naam simran, are appealing to the soul. One also gets to understand the Will of God, specifically that the Lord has created them and they should obey his Hukam, and act accordingly.

Those devotees are blessed whom the Lord has chosen as his own, they are also appreciated in the World. But one cannot meet Lord by their own efforts, other wise why would they be crying in the pain of seperation from the Lord Almighty Nanak Says. Only those enjoy the celestial blissful state of being, whose soul meet with the Lord, in the Saadh Sangat. The Gurmukh on whose forehead such destiny is recorded, gets the support of the Lord in the month of Jéth, and the soul feels the beauty of this time.

Let us see how this message has been given to us by Guru Nanak Dev ji in his Bani.

Jéth, a month during which the beautiful spring season is transitions to summer, the heat in Panjab and the deserts in india rises and the land becomes very hot, almost too hot to the point of discomfort.



In his Barah Maha Guru Nanak ji says (*aavan dhay ta aawan*) O' IkOankar, only if you allow me to enter, can I enter Your abode.

Further, in the Bhara maha Ang 1108 mahala 1:

ਨਿਮਾਣੀ ਨਿਤਾਣੀ ਹਰਿ ਬਿਨੁ ਕਿਉ ਪਾਵੈ ਸੁਖ ਮਹਲੀ ॥

ਨਾਨਕ ਜੇਠਿ ਜਾਣੈ ਤਿਸੁ ਜੈਸੀ ਕਰਮਿ ਮਿਲੈ ਗੁਣ ਗਹਿਲੀ ॥

Nanak in the month of Jéth, the one who realises Divine Love, in grace acquires divine virtues and become Divine like.

Those who take sanctuary in the Naam Simran, are not affected by the heat, and they stay in the cool shelter of the Omnipresent Waheguru and absorbed in the grace of Divinity.

Exploring the Concept, its Benefits and relationship to Meditation..

In the first part of this article we will explore Mindfulness through a series of questions and show how it can help to reduce distractions, promote positive thinking and lead to more effective meditation.

1. What is mindfulness?

Mindfulness is about finding a different relationship to our thoughts, negative or positive. The aim is to notice the thoughts without judging, so they do not have much power over us.

Thinking is not bad – on the contrary you wouldn't be able to read this article if you didn't think, let alone find your shoes in the morning. It only becomes a problem when we cannot distinguish between the thoughts that are helpful and those that drive us nuts.

What we are, is much bigger than our thoughts. In fact, thoughts make up only 1 percent of what's going on inside our brains - so we don't have to be glued to them, or controlled by them.

Basically, if I forget that I was supposed to pick up the kids at 2pm from school, I do not start cursing myself and thinking what a bad mom I am; instead I calmly find the quickest and best way to get to school and pick up the kids. It is all about being compassionate towards oneself and others.

2. Why do we have more negative than positive thoughts?

It is a biological tendency we are born with. Our brains have a tendency to focus on the error signals or negative thoughts. This is something we initially developed to survive. Error signals work like stop signs, so you can figure out what's wrong and do something different. For example, you're walking down the stairs and you think you've come to the bottom step but your foot continues to go down a bit too far. Your brain generates an error signal and stops you from falling.

3. When do negative thoughts get destructive?

The problem is, we have that error signal and, on top of that, judgement and self-criticism. So, my brain says, "Oops, maybe I'm going to fall down the stairs" but I also add, "I am so clumsy!"

Guru Amar Das Ji gives us the same example – **ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥** (Ang 441)
O my mind you are the embodiment of the soul recognise your own origin.

The way to be free of the mind is to talk to it with love and kindness. Guru Amar Das Ji says **ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥** (Ang 918) *O my beloved mind, forever cherish the Truth.*

4. What is the difference between mindful meditation and mindfulness?

There are different ways of meditating (to be formally defined later) however they are all formal ways to calm your thoughts by sitting in a certain way at a certain time, in a certain position. Mindful meditation is when you practice mindfulness in a formal setting but the idea is not to

calm the mind instead observe your thoughts without judgment and keep bringing yourself to the present moment by using breath or other sensations as anchor.

Mindfulness on the other hand is a practice you can inculcate informally in your every waking moment. When you are alone, or with friends or with your children, you can practice mindfulness. You do need to set aside time to practice it in your daily schedule to do it but no formal settings are required unlike meditation.

5. What are some of the mindfulness questions we could ask ourselves daily?

There are no 'right' or 'wrong' questions for self-reflection. The best ones for us in any moment are the ones that carry us naturally and lovingly into deeper layers of who we are.

- What makes me feel alive?
- Why am I feeling anger/grief/anxiety/happiness in my body?
- What is the fear beneath all the other surface fears?
- What is most difficult for me to accept about myself?
- What do I judge in others that I, too, embody sometimes?
- What matters most to me?
- How would I describe the relationship I have with myself?
- If I only had one year left to live, how would I spend it?
- What is this moment asking of me?
- Do I practice what I preach?
- In a recent disagreement, what was I not acknowledging or accepting?
- What is my happy place?
- When do I feel most like 'me'?
- If I was sure to succeed, what project or course of study would I begin tomorrow?
- What thoughts, beliefs, or stories am I holding onto that no longer serve me?
- Who am I without using any words to define myself?

6. How does mindfulness benefit people to manage their emotions and thoughts?

It's emotions that save us during emergencies, not the thoughts, and its emotions that signal to us how we feel even before we think and label the feeling. Emotions are how the brain and the body communicate. When you have an emotional sense of suffering, your brain treats that the same as bodily injury.

With mindfulness for emotions, you direct your focus to where you sense them in the body and with mindfulness for thoughts, you pull focus to the body or the breath (a top-to bottom approach).

If you calm the body, it will calm the emotions, which in turn calm the thoughts (bottom-up approach).

Continued next month..

The genius game stories are in the Sikh tradition of reading the ten Guru Ji's teachings in the Sikh scripture, Guru Granth Sahib Ji. In the genius game, we are sharing our stories about our Khalsa journeys. We are creating conversations in open forums in the public domain at home, in school and at work in communities and in society. Guru Nanak Ji reminds us in Japji Pauri 36 (*selective quotation*): The Light of God's knowledge shines in the domain of divine knowledge (*Gyan Khand*)... The inner consciousness, the intellect, the soul and the wisdom are all fashioned again in that realm...

The genius game is for people of all ages and really fun and easy to play. We all have moments of genius. I hope you will play, as it will prove that you - yes, you! - are a genius. Even eminent scientist Albert Einstein agrees, for he said, "Everybody is a genius". If you know of anyone else who would like to play the game, or who is a genius in your view, please feel free to pass on the genius game to them. We may be helping people to believe that they too are geniuses. At the end of the Ardas it is stated: "May the minds of all Sikhs remain humble and their wisdom exalted."

The aim of the genius game is to inspire people to express their genius and to publish one or more genius game stories in the monthly edition of the Gobind Marg. If there is enough interest, readers' genius game stories may appear in a special future issue of Gobind Marg. If you can think of more than one story from your personal knowledge and experiences that is even better. We can express our genius faculties intuitively in the service of one humanity with Waheguru's grace. We are learners learning. We are playing God's game of life contributing to the world drama working together.

How to play the genius game in four simple steps

1 Recall when someone said you are a genius or you displayed inner genius or you felt like a genius. Remember genius comes in many guises. In your life, you are cast in the leading role. You are the genius. We are expressing our genius faculties learning together.

2 We ALL have moments in our life when we are geniuses, so don't think you haven't. Your genius moments are tangible: verbal, textual, virtual, actual, and primal. Imagine your story of being a genius and write it down in your own words. Capture your moments of genius.

3 You may display your genius often without even realizing it. Roles to inspire you: learner, artist, carer, champion, and visionary. Genius instances: A. I never forget a name; B. I create great songs or videos; C. I can sell anything to anyone; D. I save the day thinking quickly; E. I solve a problem with a flash of inspiration. We are ALL geniuses at some point in our lives.

4 When you finish writing as little as a paragraph (or a page, or several pages) share your genius story with family and friends. Length doesn't matter. Enjoy telling your story.

I look forward to receiving your genius game story. Please post or email your story and any other thoughts to share, with or without your name, to arthur.male@sgss.org.



Sat Sri Akal to all.

Planters

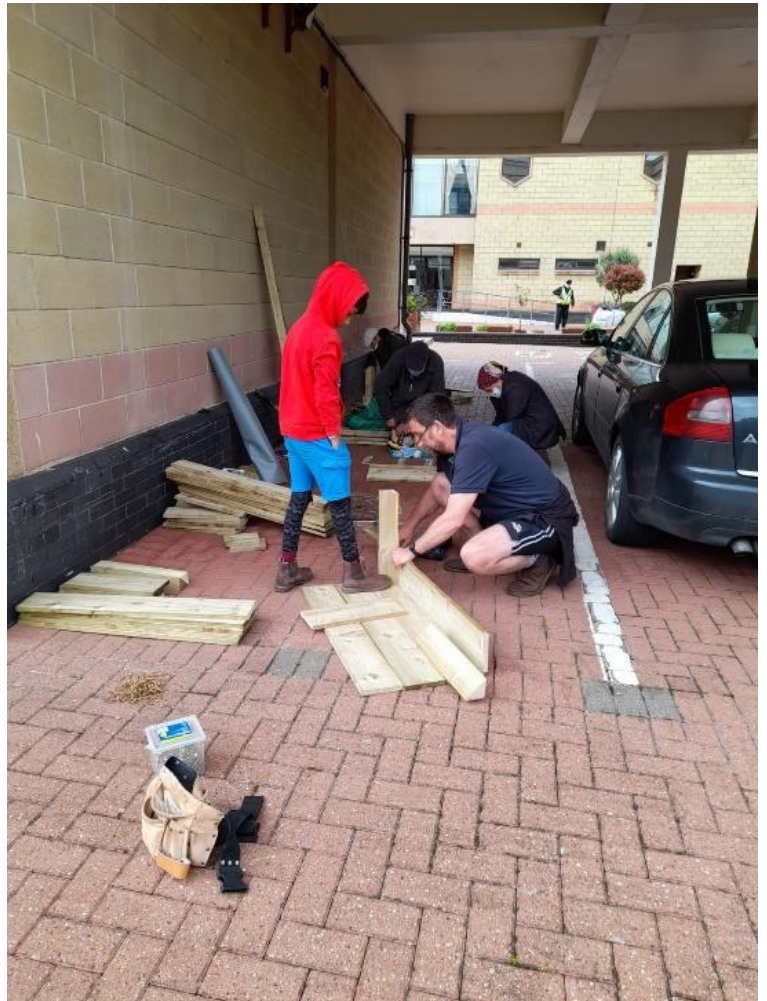
Some of you may have seen the planters at the back of the school building. They were cut, assembled by our sevadars, and Joshi. We will be planting vegetables in them, which will be served as langer. We will also be distributing to the local Food Banks.

The next stage is to build a couple more planters, and have a seating area. If there are any carpenters out there we would love you to plan and build wooden seating from re-cycled wood.

A special thanks goes to Christopher Young from the RHS and the Committee for their support.

Eco Sikhs

We are planning to hold a talk by Eco Sikhs later in June/July. Eco Sikhs will be covering the work they have done with Gurdwaras, and outlining their work with us.



SIKH ASSISTED MARRIAGES

Application forms for this service are available from the Gurdwara. The completed application form and a passport size photograph, with a non-refundable **registration fee of £50** (cheques payable to Sri Guru Singh Sabha) should be sent to: The Matrimonial Service, Gurdwara Sri Guru Singh Sabha, Alice Way, Hanworth Road, Hounslow, Middlesex. TW3 3UA

Participants must be registered on our matrimonial database to benefit from this service.

Personal and telephone enquiries are welcome as follows:

Monday – Sunday

10:00am – 2:00pm

Telephone Enquiries: **020 8814 6701**

All information will be strictly confidential and sincere efforts will be made in good faith to introduce interested parties. The management of the Gurdwara will not be responsible morally, legally, or otherwise, for any alleged act of negligence, omission, or commission by either of the parties concerned, nor will it be liable for any legal action.

The Gurdwara current list of our matrimonial partners appears below.

MALES

<i>Ref No</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Present Employment</i>	<i>Height</i>
2872	27/04/86	BSc Business, LLB Law	Compliance Analyst	5' 10"
2874	30/09/89	BA(hons) Business Marketing	Digital Marketing	5' 11"
2875	23/04/91	BA(hons) Film & TV Studies	Heathrow Airport	5' 10"
2876	30/06/87	A Levels, Professional Financial Qual.	Risk Consultant Property Devel.	6' 02"
2877	29/09/84	MBBS	GP Doctor	5' 06"
2878	28/08/96	Apprenticeship	Software Engineer	6' 00"
2879	07/04/75	Bachelors	Civil Service Govt. Dept.	5' 08"
2880	08/04/94	Degree Geography	Law Enforcement	5' 05"
2881	10/07/75	LLB	Transport	5' 09"
2882	16/01/94	MBBS, BSC(hons)	Doctor	6' 00"
2883	22/03/90	MPharm	Army Officer, Pharmacist	6' 01"
2884	14/04/91	BSc Maths, MSc Finance	UBS Investment Banker Strategist	5' 11"
2885	27/06/92	BDS	Dental Surgeon	5' 10"
2886	31/08/89	BDS,BEng, MSc Dental Implant Surgery	Dentist	6' 04"
2887	02/04/91	BSc Accounting & Finance	Accountant	6' 00"
2888	31/01/93	BSc(hons) Financial Mathematics	Banking Analyst	5' 11"
2889	23/05/95	M Pharm(hons)	Pre-Reg Pharmacist	5' 11"
2890	17/09/89	LLB Law	Solicitor	5' 10"
2891	06/09/92	BA(hons) Business & Computing	Ffinance Officer-LBH Council	5' 07"
2892	06/11/87	BSc(hons) Pharmaceutical Science	Manager at Pharmaceutical co.	5' 10"
2893	20/05/84	MBBS, FRCR	NHS Consultant	5' 09"
2894	06/01/58	BSc(hons)	Senior Tech. Cons. on sabatical	5' 08"
2895	28/11/92	BSc Economics, Chartered Accountant	Financial Analyst	5' 08"
2896	02/04/92	BSc Computer Science	IT Consultant	6' 01"
2897	18/05/92	BDS, MJDF	Associate, on specialist training	5' 08"
2898	17/07/88	BSc Economics, Chartered Accountant	International Tax Director	6' 00"
2899	05/07/89	MSc Financial Mathematics	IT Contractor	5' 10"

2900	18/12/81	BSc(hons) Computer Science	IT Business Analyst	5' 11"
2901	16/11/94	BA Economics	Management Accountant	5' 10"
2902	08/05/81	A Levels	Managing Director	5' 07"
2903	02/09/91	Engineering degree Construction	Estate Agent-own business	6' 00"
2904	01/04/88	CIMA (part qualified)	Management Accountant	5' 11"
2905	10/05/85	A Levels, Diploma	Renault	5' 05"
2906	30/07/93	BA Hospitality & Management	Hotelier	5' 09"
2907	15/09/88	BA Accounting & Finance	Manager, EE Mobile Co.	5' 08"
2908	05/11/91	LLB	Lawyer	6' 02"
2909	22/02/93	BDS	Dentist	6' 00"
2910	17/04/94	BDS Dental Surgery	Dentist	6' 01"
2911	25/04/94	MBBS, BSc(hons)	NHS Hospital Doctor	5' 08"
2912	19/03/95	Dip.General Nursing, stdy BSc Health	Health Care Assistant	5' 08"
2913	20/03/91	BSc Mathematics	Chartered Accountant	6' 02"
2914	31/12/78	Dip. In Yoga, Dip. In Business	Director	6' 00"
2915	26/08/93	BSc Computing	Senior Manager-Local Gov.	none
2916	01/07/90	BSc Maths, Chartered Accountant (ICAS)	Investment Management	5' 11"
2917	26/04/88	A Levels	Aviation	5' 07"
2918	09/06/77	College	British Airways	6' 01"
2919	24/08/93	MSc Systems Engineering	Software Developer	5' 08"
2920	17/07/95	BA Business Studies	Unemployed	6' 03"
2921	21/10/81	BDS, MJDF, RCS(eng) PGCMDE	Principle Dentist	5' 11"
2922	13/01/93	BA Business Management	Accounts Assistant	5' 07"
2923	09/10/87	B Eng (civil Engineering)	Property Developer	6' 02"
2924	02/11/74	B Eng MSC	Senior Project manager	5' 09"
2925	03/12/94	BA Econ & Politics MSC Real Estate	Corporate Investments	5' 11"
2926	30/01/94	BA Finance and CIMA	Accountant	6' 03"
2927	26/05/91	Bsc Business Studies	IT Consultant	6' 02"
2928	09/11/91	BSc Economics, Chartered Accountant	Chartered Accountant	6' 02"
2929	07/06/84	BSc, MSc Computer Sci.	Ops. Director Family business	5'11½"
2930	01/04/91	BA Accounting & Finance, ACCA	Business Analyst	6' 01"
2931	15/08/89	BSC(hons), PGCE., NPQML	Maths Specialist Teacher	5' 10"
2932	15/11/86	MSc Information Technology, MBA	Senior Software Architect	5' 11"
2933	15/10/74	GCSE, BTEC Business & Finane	British Airways-Check In	5' 10"
2934	11/02/94	BSc(hons) Biochemistry, Dentistry	-	5' 08"
2935	17/10/91	BSc (hons)	Actuary	5' 10"
2936	19/06/94	BSc Consumer Behaviour & Marketing	Financial Writer	5' 11"
2937	14/04/90	CIMA Qualified Accountant	Senior Finance Analyst	5' 10"
2938	26/07/90	MBBS, FRCR	Hospital Doctor-ST5 final yr	5' 10"
2939	26/08/95	BDS	Dentist-self employed	5' 9.5"
2940	29/07/94	BSc(hons), MBBS	NHS Hospital Doctor	5' 10"
2941	19/01/89	BSc Business Mananement	Online Sales at Sky TV	6' 00"
2942	27/05/92	BSc(hons), PGDiP	Architect	5' 09"
2943	22/01/88	MBBS, BSC(hons), FRCR	Radiology Consultant	5' 10"
2944	12/08/95	Dispensing Optician	Store Manager-Specsavers	5' 11"
2945	30/01/90	Carpentry	Property Management	5' 06"
2946	11/10/94	BSc, ACA	Chartered Accountant	5' 09"
2947	26/09/82	Accountancy	Own Business- EstateAgency	5' 11"
2948	25/02/93	BA(hons) Airline/Airport Management	Regional Education Manager	5' 11"

F E M A L E S

<i>Ref No</i>	<i>Birth Date</i>	<i>Academic Qualification</i>	<i>Present Employment</i>	<i>Height</i>
9248	26/03/91	Mc Optom	Optometrist	5' 03"
9249	22/11/86	BSc Economics,MSc	Banking Treasury Support Ass.	5' 04"
9250	16/04/78	BA(hons) Accounts & Finance	Accounts Manager	5' 05"
9251	19/05/90	MSc(hons) Molecular Medicine	Scientist	5' 05"
9252	04/04/93	BA Business Management	Retail Management Manager	5' 01"
9253	19/06/87	ACCA	City Credit Capital	5' 04"
9254	12/08/86	BA(hons) French & Italian	Accenture IT Consulting	5' 07"
9255	21/05/84	CIPD Level 5	HR Assistant	5' 06"
9256	16/01/88	BA(hons) Finance	Finance Manager	5' 07"
9257	17/02/93	BSc, MSc Physics	Radiotherapy Physics	5' 05"
9258	18/01/87	LLB, ACCA	Accountant	5' 03"
9259	13/12/81	GNVQ Advance Business	Pre-School Teacher	5' 05"
9260	19/10/94	MA(hons) Finance & Accounting	Admin Finance	5' 08"
9261	24/02/91	BA Business & Finance	Bank Officer	5' 04"
9262	24/07/85	BSc(hons) Neuroscience	Editor	5' 04"
9263	14/03/90	LLB	Solicitor	5' 02"
9264	07/01/89	MBChB, MSc, MRCS	ST3 Surgical Registrar	5' 08"
9265	27/12/85	AAT Accounts	Credit Controller	5' 08"
9266	21/01/90	BSC Psychology	Senior Dental Nurse	5' 09"
9267	13/10/92	BA Economics, stdy. CIMA	Finance Analyst	5' 03"
9268	06/01/94	MA Human Resource Management	HR Advisor	6' 00"
9269	01/11/90	BSc(hons) Economics	VP Investment Banking	5' 04"
9270	12/01/90	BA(hons), MSc Management, PGCE	Asst. Head of Year, Teacher	5' 04"
9271	28/01/89	BSc(hons), MSc, MBA	NHS England-Senior Director	5' 04"
9272	22/12/93	BSc, masters degree	recruitment Consultant	5' 03"
9273	18/12/93	masters International Studies	Civil Services	5' 03"
9274	17/11/86	BM Bmed sci(hons)	NHS Doctor	5' 05"
9275	13/09/80	Masters	Account Director	5' 03"
9276	22/03/86	Degree Business Economics	Strategy&Digitilisation Manager	5' 04"
9277	24/09/85	BA Business Management	British Gas, p/t study	5' 04"
9278	25/05/89	Masters Mathematics	Actuary	5' 07"
9279	28/03/88	CACHE Diploma Childcare	Radiology Assistant-NHS Hosp.	5' 06"
9280	21/10/93	CACHE Level 3 Dip. Nursery Nurse	Local School	5' 00"
9281	06/07/91	BSc(hons), ICAEW ACA	Group Financial Accountant	5' 10"
9282	04/06/92	M Pharm	Pharmacist	5' 07"
9283	04/02/97	BSc, McOptom	Optometrist	5' 03"
9284	12/05/86	BA(hons)	SVP Creative & Content	5' 08"
9285	21/06/82	BSc(hons)Business Management, CIPDHR	Manager	5' 04"

9286	30/01/88	BDS	Dentist	5' 00"
9287	20/08/85	BSc Optometry	Optician	5' 06"
9288	25/12/85	MBChB, MRCP	Doctor Senior Registrar	5' 06"
9289	19/01/93	MBBS, BSc(hons)	Doctor	5' 02"
9290	29/08/88	LLB	Contract Manager	5' 05"
9291	31/07/91	BSc(hons) McOptom	Optometrist	5' 07"
9292	12/02/87	BSc(hons), CIPFA	Accountant	5' 02"
9293	12/09/91	MPharm	Pharmacist	5' 04"
9294	28/05/93	LLM, Postgraduate	Solicitor	5' 06"
9295	13/07/91	Deg. Accountancy/Finance, stdy ACA	Bank- Finance Management	5' 04"
9296	30/11/92	BA(hons) Business	HR	5' 07"
9297	10/11/78	BA(hons) Fashion Design	Reference Co-ordinator, HR	5' 04"
9298	24/08/84	MBChB, PhD	Doctor in NHS	5' 04"
9299	09/11/96	BSc Accounting, ACA	Accountant	5' 04"
9300	12/04/84	PostGraduate	Education Welfare Officer	5' 04"
9301	16/06/95	Foundation Deg. Pharmaceutical Sci.	NHS Pharmacy Technician	5' 05"
9302	22/12/91	Adv Apprenticeship L2,3,4 Childcare	Deputy ManagerPrivate Nursery	5' 01"
9302	14/08/75	BSc(hons), MBA, PhD	Associate Director-Gen. Med.	5' 07"
9304	16/06/96	MBBS, BSc(hons)	NHS	5' 07"
9305	04/12/86	LLB, PGCE	Teacher	5' 03"
9306	04/12/81	MSc Physics	Research Scientist	5' 09"
9307	16/09/96	Bsc Maths and Economics	Technical Business Analyst	5' 03"
9308	29/03/79	BSc(hons) Pharmacology	Senior manager	5' 07"
9309	21/07/92	MDS	Dentist	5' 04"
9310	09/02/92	BSc Biomedical Science	Clinical Trials Data Manager	5' 05"
9311	28/01/94	BSc Biomedical Scicenc, BDS	Dentist	5' 00"
9312	28/08/92	BSc(hons),ACA Chartered Accountant	International Tax Advisor	5' 09"
9313	13/07/88	BSc(hons) Computer Science	IT Incident Analyst	5' 05"
9314	26/05/81	BSc,ACA(fellow)Chartered Accountant	Director of Policy	5' 04"
9315	12/06/84	BSc(hons),ACCA Chartered Account.	Senior Financial Analyst	5' 07"
9316	08/02/86	LLB, LLM	Lawyer	5' 06"
9317	05/06/96	MBBS	Junior Doctor(2nd year)	5' 08"
9318	05/09/92	BSc, MBBS	Doctor in Hospital	5' 06"
9319	05/08/95	Dentist	-	5' 03"
9320	27/02/86	BSc Business Info. & Technology	Systems Analyst	5' 04"
9321	16/09/93	MBChB(hons), BSc(hons)	Doctor	5' 03"
9322	09/08/95	LLB(hons) Law	Legal Advisor, Civil Service	5' 5½"
9323	03/01/78	6 GCSE A-C	Learning Support Assistant	5' 00"
9324	29/09/92	Graduated, CPL	-	5' 05"
9325	03/12/93	BSc(hons), ACCA	Management Accountant	5' 07"
9326	03/12/93	Degree(hons) Economics & Finance	Senior Credit Risk Analysis	5' 04"
9327	13/03/91	MBBS, BSc(hons)	NHS Hospital Doctor	5' 07"
9328	21/02/95	Deg. Finance/Accounting/Bus. Std.	working in Bank-Finance Dept	5' 04"
9329	03/07/93	MBBS, BMedSc	NHS Doctor	5' 06"

9330	12/11/83	Solicitor	Solicitor	5' 04"
9331	10/10/91	BSc Economics&Financa, ACCA	-	5' 04"
9332	25/11/93	DDS-Dentist	self employed	5' 08"
9323	03/01/78	6 GCSE A-C	Learning Support Assistant	5' 00"
9324	29/09/92	Graduated, CPL	-	5' 05"
9325	03/12/93	BSc(hons), ACCA	Management Accountant	5' 07"
9326	26/07/92	Degree(hons) Economics & Finance	Senior Risk Analysis	5' 04"
9327	13/03/91	MBBS, BSc(hons)	NHS Hospital Doctor	5' 07"
9328	21/02/95	Deg. Finance/Accounting/Bus. Std.	working in Bank-Finance Dept	5' 04"
9329	03/07/93	MBBS, BMedSc	NHS Doctor	5' 06"
9330	12/11/83	Solicitor	Solicitor	5' 04"
9331	10/10/91	BSc Economics&Financa, ACCA	-	5' 04"
9332	25/11/93	DDS-Dentist	self employed	5' 08"
9333	23/08/95	LPC LLM	Trainee Solicitor	5' 02"
9334	10/07/86	MA	Teacher	5' 10"
9335	20/08/94	MBBS, BSc(hons)	Doctor	5' 05"
9336	01/03/88	MBBS Doctor	GP	5' 04"
9337	09/07/93	M Pharm	Hospital Pharmacist	5' 06"
9338	18/02/77	Masters	Learning & Development HSBC	5' 06"
9339	19/05/90	MSc(hons) Molecular Medicine	Scientist	5' 05"



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FREE ADVICE SERVICES AT THE GURDWARA

SERVICE	Location	Rate	Day	Time
Sikh Assisted Marriage Service	1st Floor Building	Daily	Mon - Sat Sunday	10 am - 1 pm 10 am - 3 pm
Legal Advice	Ground Floor	Every Second Thursday of the Month		
Note: This service has been discontinued.				
General Enquiries Office	Ground Floor Main Bldg	Daily	Mon - Sun	10 am - 6 pm
Metropolitan Police	Ground Floor Main Bldg	Weekly	Tuesday	11 am - 12pm
Home Office Immigration Enforcement (formerly UK Border Agency)	Ground Floor New Annexe	Weekly	Tuesday	10 am - 3 pm
Financial Advice & Estate Planning	Ground Floor New Annexe	On Demand		
Disability Network Hounslow	Ground floor New Annexe	Weekly	Friday	2 pm - 4.30 pm
Gurdwara Wellbeing Centre	Ground floor Main Bldg	Weekly	Sunday	11 am - 2 pm
Gurdwara Healthy Walks	Meet Ground Floor Foyer Main Bldg	Weekly	Thursday	10 am - 12 pm
Bereavement Service	On Demand			
Drug & Alcohol Addiction Service	On Demand			

Please note these regular Gurdwara Services are currently suspended, in compliance with the government requirements.

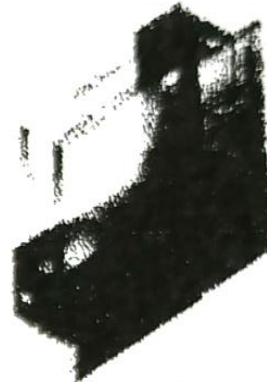
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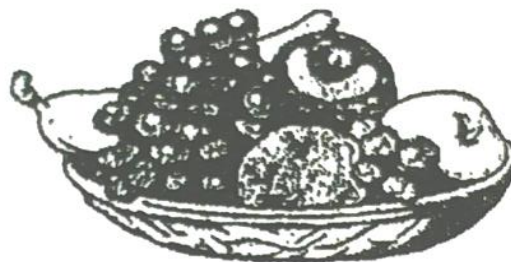
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